1: Burrows--172 (1947-48) Woleaians
116, 776, 769 Ifalik

"Ghosts of the dead (ngolu) constitute a special class of alus. They are among the most prominent in native belief and, though some are benevolent, among the most feared. Whether they are good or evil depends upon their character while in the flesh. A good (kindly) human being will become a good alus, while an evil (malicious) human being, even one who dies in childhood, will be an evil ghost. They are thought to linger about the places they inhabited before death, and to retain something of their former appearance. In general, ghosts of the recent dead seem to be most prominent in the native mind. Ghosts when seen - which happens not infrequently - are often recognized.

Ancestral ghosts whose lifetime may have been in the remote past are also influential. They are associated with homesteads inhabited by their descendants in the female line. Every homestead, as a rule, has one or more such ancestral ghosts. They are commonly helpful to their descendants, yet may do the kind of damage most frequently attributed to supernatural beings, that of inflicting disease. The sickness that took the life of the chief Paliuilimar while we were on the island was attributed to an alus associated with his ancestral homestead. Its particularly deadly character may have been due, though, to a strain other than ancestral; for Gargeligar said after his diagnosis that this was 'partly a sea-spirit'."

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

of the wooden packing boxes were converted into sets of shelves. The cases of food were piled along the sides in the back part of the house, which became the kitchen area, cozily walled with cartons of sliced peaches and spam.

There was an altar in the back part of the Fan Nap that was a constant mental hazard because we did not want to offend the local people by desecrating this shrine with profane objects. The altar was a ramshackle affair, contrasting strongly with the usual Ifalukian workmanship, and this may have indicated that it was not taken very seriously; but we wanted to run no risk of giving offense. There was a large chest there, too, which we judged to be a sort of depository for the appurtenances of government. Among other things, the American flag was stored in the chest, to be hauled out and attached to a pole on the lagoon shore when a ship was sighted.

There was another sacred touch to the Fan Nap—a phallus attached to the main front center post and pointing out across the lagoon. The phallus, which pointed westward toward Woleai, the nearest neighboring atoll, commemorated an event of Ifaluk legend—or history. The story was one of violence and conquest and seemed curiously anomalous in the Ifalukian folklore, contrasting as it did with the present completely non-aggressive and peaceful character of the people. Ted thought that it might reflect memories of an actual conquest by the people of Ifaluk of earlier inhabitants of the neighboring atolls. Maur, the main character in the legend, was certainly the "culture hero" of the people of the island.

The phallus did not seem to be the object of any special veneration or cult—it was just there. Once, later in the summer, when we were trying to explain the money system of the United States, we were questioned about the portrait heads on the coins. Don explained Washington and Lincoln as long-dead "chiefs" thus commemorated.

Yani got the idea at once. "Ifaluk have picture of dead chief, too," he said, grinning, as he pointed toward the phallus of Maur on the Fan Nap.

The weather continued to interfere with the starting of field work. Friday it rained almost continuously all day—and of course the rain